

Forth

The Spirit of Missions



AUGUST
1941

Robert Louis Zie



The Church in England stands up valiantly under the impact of modern warfare. Above, the Bishop of Rochester, Dr. Chavasse, is shown after blessing a "Queen's Messengers" food convoy, purchased with funds from the American Committee for Air Raid Relief. At the right is a remarkable night view of St. Paul's Cathedral, London, during an air raid. Below is the Church of St. John the Evangelist, London, after a raid.



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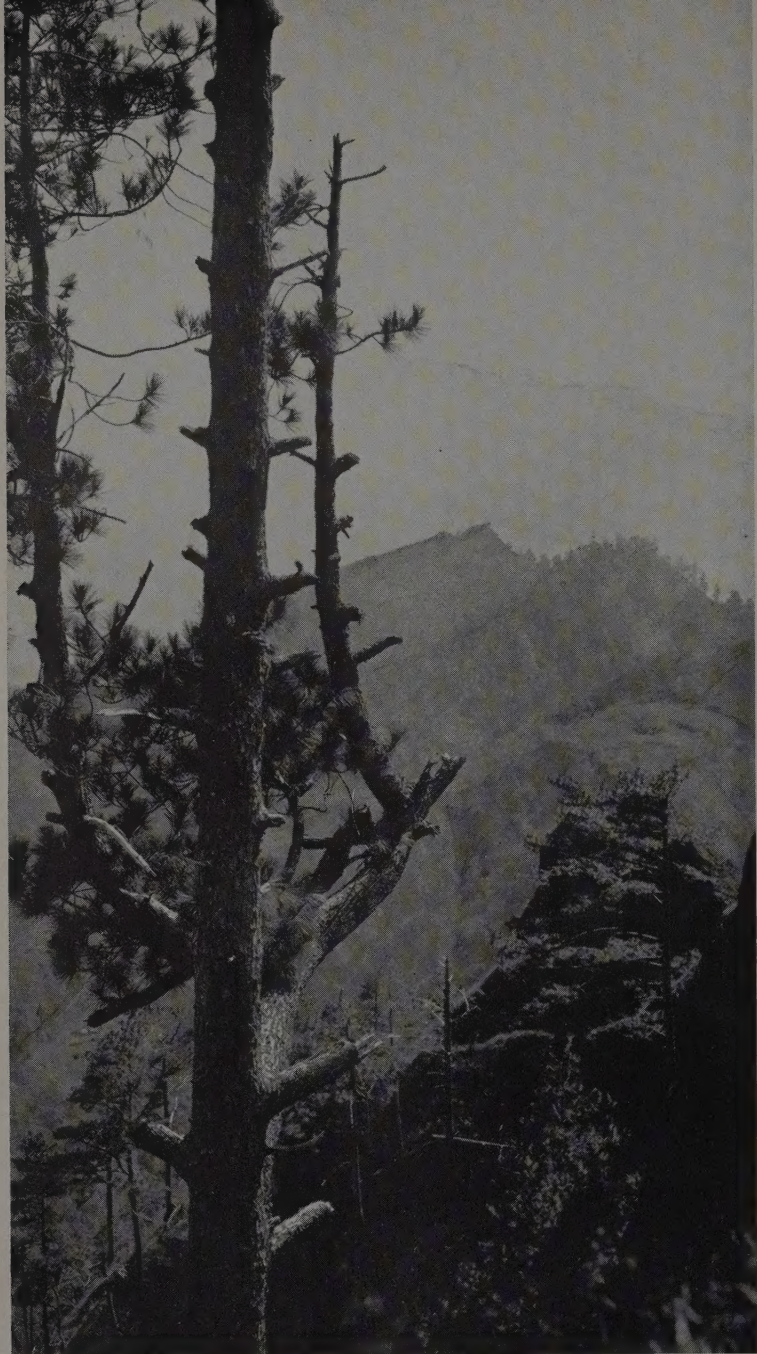


Three thousand feet below the rim of Grand Canyon in Arizona, lives a little known Indian tribe—the Havasupai. The little girl on the cover is of this tribe. The Church has an interesting and successful work among these Indians, in charge of the Rev. Cecil Harris.

A new subscriber to FORTH is Amanda Comins of Ely, Nevada, who has just been confirmed by Bishop Jenkins. She was presented at St. Bartholomew's Mission by the Rev. Francis W. Weida, who writes that Mrs. Comins is 92 this month, born in Philadelphia in 1849.

Murder mystery fans are commended to a small matter reported from the Igorot town of Angaki in the mountain province of the Philippines. This town, writes the Rev. Vincent Gowen, priest-in-charge of St. Anne's Mission in the neighboring town of Besao, is the metropolis for a region with a malign reputation not only for witchcraft but for its expert use of poison. "I have been assured by educated Igorots, who stoutly believed what they were saying, that the people of Angaki have at their disposal poisons so subtle that they need not take effect for two years."

Editor, JOSEPH E. BOYLE



Philippine Summertime

High up in the Mountain Province of the Philippine Islands (left) the trail from the Church of the Resurrection, Baguio, to All Saints' Church, Bontoc, leads up and down the mountains, through pine forests. Farther north and down in a valley, the Saltan River (below) lures the small boys of St. Paul's Mission, Balbalasang, to forget all their worries in a cool swim.

"Dominion over palm and pine" is the boast of the Philippines, whose beautiful territory stretches a thousand miles north and south, from the palm-shaded lowlands where Manila's great harbor is the finest in the Orient, up to mountains over 9,000 feet high. The sixteen million inhabitants of the Islands are watching increased activity in the army posts of America's far eastern frontier.



In Time of War, Prepare for Peace

A Message for NOW

by

H. ST. GEORGE TUCKER

Presiding Bishop

THE responsibility of the Christian Church in a war period is not limited simply to the effort to build up the moral qualities that will ensure the triumph of a righteous cause and to afford relief to the suffering which follows in the wake of armed conflict. While this present struggle involves fundamental moral and spiritual issues, the last war taught us that victory in fighting will not effect a permanent settlement of those issues. At most it will afford an opportunity for their settlement.

War may be compared to a surgical operation which serves to remove a malignant growth that threatens the very life of the patient. The operation itself involves dangers which if not guarded against will weaken or destroy the very life it is intended to save. Further it does not of itself ensure the non-recurrence of the diseased condition. There is such a thing as winning the battle and losing the campaign.

While therefore our two countries cooperate in winning the battle, should not our churches join together in an effort to use the opportunity which victory will give to further the campaign to which as Christians we are committed?

The mission entrusted to the Church by God is the establishment of His Kingdom in the world. This means a social order based upon righteousness, justice, freedom and love. If history teaches us any one lesson it is that where these qualities are lacking, the democratic way of life is impossible of attainment.

This war is being fought in defense of democratic ideals. It seeks to remove that which if unchecked would destroy them. Yet war of itself tends to develop the very evils it seeks to remove. If no care is taken to guard against this, the protagonists of the cause of democracy will find themselves, after the victory, morally disqualified to use the opportunity it affords for the maintenance of that for which they fought. The developments which followed the last war should warn us that this is no imaginary danger.

The Church must accept the responsibility in time of war of helping to guard against this. America's first president admonished us "In times of peace, prepare for war." If the campaign to establish democracy in the world is to be carried to a successful issue, it is equally necessary that in times of war we should prepare for peace. This does not mean that we should relax our efforts or adopt an attitude that would endanger their success. It does mean, however, that we should endeavor to safeguard and develop these qualities without which victory in fighting would prove utterly barren.

Humanly speaking this may seem impracticable, but the impossible things of man are possible to God. The Churches in our democratic nations should join together in an effort to bring to bear upon the life of our peoples the spirit of Him who in the very hour of His acutest suffering prayed for His persecutors: "Father, forgive them for they know not what they do."

This is part of a message to the British Empire prepared by The Presiding Bishop for broadcast by the National Broadcasting Company.

Participation---Keynote of Success

by

CHARLES W. SHEERIN

Vice-President, The National Council

PARTICIPATION is the keynote of success.

Sadly enough, our Church programs are only too little participated in by men. Women seem to have many opportunities, but to be a vestryman, a lay-reader, an usher, or a Church school teacher is the usual limit of opportunities for men. Forward in Service is endeavoring to point out further and greater adventures in religious living. Present opportunities are needed and important but they are not enough.

In medieval times, perhaps not as advanced spiritually as our own, there were ideals of living that we would do well to imitate. In the thirteenth century, most men felt that their daily work was a part of the offering that could be sanctified by a presentation upon God's Altar. Those were days of handicraft and art and manual skill; a painter, silver worker, wood carver, or iron worker would present his creation as a gift of God. While we still have the arts, our age is a commercial age. Our American genius is the genius of the machine age and commercialization. Business genius, the art of salesmanship and promotion have been advanced to the highest point in human history. Why can not these talents also be given to God?

In many churches they are. The insurance salesman can give his skill to the every member canvass. The advertising man can help keep the light of the Gospel from being hidden under the bushel, and there is still room for the musician, the common painter, the carpenter, the wood carver to give his talent to the work of the Church.

With a consecrated imagination, these and other arts, for they are arts, can find their place in a rejuvenated Church. Forward in Service will help with suggestions but laymen wishing to participate would do well to remember that the ground upon which they now stand in profession or trade can be called "Holy Ground."



Sunrise over the Pacific and sunset over the Atlantic are only two of many unusual sights in the Canal Zone where Bishop Beal is facing increased tasks.



(Above, left) Old-time Panama costumes now appear at carnivals. (Above, right) A gold nose-ring adorns a San Blas belle. (Below) A load of sugarcane crosses the new bridge.



Ancient Mee

WAR DEVELOPME

ASTONISHING contrasts appear today in connection with the Church's work in the Canal Zone. Here are some of the very latest achievements of science and the useful arts, shown in government buildings and the huge new developments of the Canal. And just off shore on little islands live some 20,000 San Blas Indians, aborigines, whole centuries removed in their primitive customs and ideas.

The Government's modern housing shows the last word in scientific efficiency; the San Blas villages have bamboo huts with palm-thatched roofs. These Indians have no clocks; they know little about dates. They live one family to a hut and when a young man marries he becomes a member of his father-in-law's family. A gold nose ring is the sign of affluence and success among these San Blas. Many an Indian working on the mainland is first of all saving enough money to send a really handsome nose ring home to his wife.

Almost in sight of all this picturesque life are the developments of the new civilian work on the Canal, which has added so much weight to Bishop Beal's responsibility by bringing thousands more people into his district.

The Army has also greatly increased its personnel in the Zone but Army chaplains are provided and are not primarily Bishop Beal's responsibility. Civilians are.

It is just over two years since work began on a third set of the great canal locks that lift the commerce of the world "up and down stairs." This third set will be for the use of the United States Navy alone.

"It must be remembered," Bishop Beal writes, "that Uncle Sam does everything in the Canal Zone, and the population must be cared for by every sort of community facility—schools,

Modern in Canal Zone

CONTRAST WITH PRIMITIVE SAN BLAS INDIANS

hospitals, clubhouses, restaurants, movie theaters, water supply, electricity, housing. Additional people must be brought for all these services, doctors, nurses, teachers, architects, engineers, mechanics, clerks.

"The Army and Navy personnel is now over 30,000. The white American civilian population is over 20,000 more. In addition, nearly 20,000 British West Indians live in the Zone."

Side by side with this modern United States element and the primitive San Blas people, another romantic note is struck by the old-world traditions of the Panama Republic, which borders the narrow strip of Zone. Along with all its modern civilization Panama can still show the gay colors of an earlier day. They show best at carnivals when more than a hundred girls in beautiful old costumes may dazzle the spectators.

All the year round the handful of six clergy try to keep up with the opportunities open to them. On the Pacific side, St. Luke's Cathedral at Ancon, and on the Atlantic side, the Church of Our Saviour at Cristobal, have white congregations. Of the West Indians, brought up in the Anglican Communion on their native islands, St. Peter's, La Boca, has over 600 communicants, and St. Paul's, Panama City, over 1,200; both places have hundreds more baptized people not yet confirmed. The whole diocese has over 4,000 communicants and 20,000 baptized.

The National Council recently made it possible for Bishop Beal to add two more clergy to his staff, but meanwhile another one is retiring, the Ven. Edward J. Cooper, who has been at work on the Isthmus for thirty-four years.

Still more variety is added to the Church's work by two special pieces of activity: the Children's Home at Ancon, and pastoral work in the leper colony at Palo Seco.

The Church people among the lepers

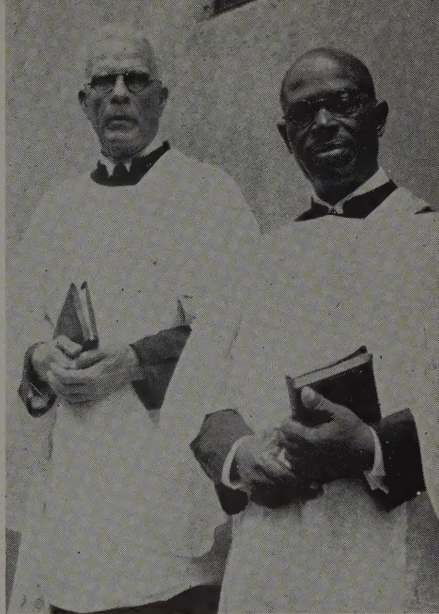
have a remarkable record for generosity. Their income is small but for a few years they assumed and fulfilled an annual quota of \$10 for the Church's mission in other lands, and now they have increased it to \$15.

Among the children who make up the family at the Children's Home a little San Blas Indian represents only one of nine or more "nationalities." Chinese, Turk and Russian have found a home here, waifs caught somehow in the world-wide human current that sweeps through the Canal.

Travelers to the Canal, from east or west, whether tourists, business men, civilian workers or service men, can find ways both to enjoy their Church and to help it in this varied field.

Forward in Service!

Through the impetus of Forward in Service, the summer issue of *Forward—day by day* (a double number) which usually has the smallest distribution, has had a distribution greater than since the beginning of *Forward—day by day* six years ago. Distribution will continue until September.



New Deacons, Fitz R. Atwell and Clarence A. Cragwell, will assist Bishop Beal.



Lepers receive Forward booklets.

Bamboo and thatch add a picturesque note to San Blas Indian villages.



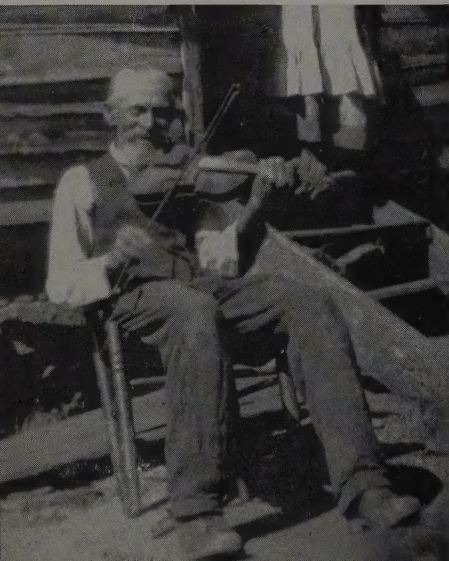


Archdeacon Neve of the Blue Ridge and his youngest grandchild.

A HALF century ago a spare and lanky figure driving a horse and buggy could be seen almost any day riding through the lonely trails of the Blue Ridge Mountains of Virginia. This was the Rev. Frederick W. Neve on his way to visit the underprivileged and isolated mountain people who lived within a few miles of his parish church.

After graduating from Oxford and spending a few years in the Church of England, this young Englishman had come to America in 1888, when thirty-three years of age, to assume the rectorship of two parishes at Ivy Depot and Greenwood in Albemarle County. But

One of the mountain region's best fiddlers keeps his fingers nimble.



Fifty-Three Years i

ARCHDEACON NEVE'S LABORS HAVE BROU



Annie Park and youngsters at St. Anne's Preventorium take a ride on wood sledge.

almost immediately his attention was attracted to the plight of the mountain folk of the nearby foothills whom he met as they came into town to trade. Soon he began to hold services in an old schoolhouse in the Ragged Mountains—foothills of the Blue Ridge—and closer contact with these isolated Americans further deepened his interest in them.

Determined to show his interest by concrete action, young Neve raised money and in 1890 completed St. John the Baptist Church, nineteen miles from Charlottesville, the first of many missions he was to found throughout this region. During thirty-eight years

of toilsome but happy service, on horseback and afoot, in the remotest sections of the mountains, Dr. Neve built the Archdeaconry of the Blue Ridge into one of the largest mission works of its kind in the Church.

When he began his work in this section there were only a few scattered rough chapels of different denominations, served by itinerant preachers. But the work was not permanent enough to have had any appreciable effect upon the life of the community. The ways of the Episcopal Church appeared very strange to these folk who had been isolated for generations. At first they were suspicious and fearful.

The bell tower and wall at Mission Home, one of the thirty mission stations in the Archdeaconry of the Blue Ridge.



Blue Ridge Mountains

CHURCH TO VIRGINIA'S ISOLATED PEOPLE



This farmer finds it hard to plough his rocky acres which are situated on a steep hillside.

"Don't let your children go to that there missionary home," they'd say, "the minister will sell them to the King of England to fight in the British Army!"

But as the work continued the mountain people gradually came to trust the mission workers and soon they looked forward eagerly to their services and visits. Once when Dr. Neve was returning from a visit to the Lost Mountain, he overtook a poor woman who was walking along the road and offered her a ride in his buggy. She gladly accepted. Soon she told him that she had attended a service he had held the day before and to get to it she had walked

a whole day and must walk another day to reach home. "But I've had so much to think over from your sermon," she said, "that I hain't had time to git tired."

On his long rides through the mountains Archdeacon Neve often wondered what he could do for these folk, shut off by their isolation and poverty from the privileges of education and opportunities of betterment enjoyed by their lowland neighbors. Gradually he began to dream of evangelizing the Blue Ridge. Entirely without funds he started laying plans for taking the ministry to the great numbers of people living in the secluded valleys.

Parents and neighbors watch the children put on a play as part of the program on the "Big Day" at Mission Home.



A little mountain girl gets a gift of a young colt from her grandfather.

In 1900 his activities aroused the interest of Churchwomen in Richmond and soon afterward he began his work in the Blue Ridge proper by opening a mission at Simmons Gap in Greene County. The work grew so rapidly that within four years the Bishop of Virginia appointed Dr. Neve as archdeacon with "right of way" along the Blue Ridge extending from Albemarle to Loudoun County.

Today the Archdeaconry of the Blue Ridge consists of a chain of thirty mission stations extending through seven

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A Blue Ridge farmer starts for town on a shopping tour.





Emeline Bowne, Sister Louise, Chinese Novice Mary and Margaret Monteiro, walking to Free China. (Left) Chinese mission friends: A thoughtful baby, little refugees in Shanghai, an old Hankow Moslem. (Photos by Henri and Claude Pickens and Bessie Sims.)

After Four Years of War

After four years of war in China, the Church's work still moves forward; progress is reported in every direction. Following are interesting bits of news.



"WE set our clocks by a sun dial," reports one of the three American women who recently moved into the primitive mountain region of Maolin, China, withdrawing into free China because of the war. They have no motor roads, no electricity, no telephone or radio, but endless work to be done among a friendly and untaught people. The three are Margaret Monteiro, Emeline Bowne, and Sister Louise of the Community of the Transfiguration. Maolin is in the free part of Bishop Lloyd Craighill's diocese of Anking.

Two of the most isolated missionaries on the China staff are the Rev. and Mrs. J. E. Olsson at Shasi, a riverport 120 miles southwest of Hankow, a city first heavily bombed and now occupied by the Japanese military. No postoffice has been functioning and the only outside contact has been an occasional letter by messenger to or from Bishop Gilman in Hankow. The Olssons have been doing heroic relief work for four years.

Deaconess Katharine Putnam writes on her way to Kweilin in free China: "Living is rather lean here. We have only dirty brown sugar, black flour, no fruit and no meat but pork. Kerosene that used to be less than \$5 for a five-gallon tin is now \$158, so we burn tea oil in lamps and can't see to do anything at night. We get up at six to use all the daylight. But I am glad to be here and find plenty to do."

Continued severe bombing of Chungking gives Bishop Gilman deep concern for the welfare of some of his staff who went there before the invasion of Hankow. Among them is Mr. Samuel Seng with his Library School, keeping up its work under extraordinary difficulties.

Many baptisms and confirmations are reported by Bishop W. P. Roberts and his staff in the diocese of Shanghai. At St. John's University, Shanghai, twenty students, mostly upper classmen, were baptized and several confirmed. From Nanking the Rev. Ernest H. Forster writes of confirmation classes in four places, with a total of seventy persons. In Soochow and two of its country stations, the Rev. Henry A. McNulty presented 54 for confirmation.

"We need rice by the ton," writes Dr. Walter H. Pott, summarizing the most urgent needs of St. Luke's and St. Elizabeth's Hospitals, Shanghai. "We need coal, and prices are sky-high."

The past four years of abnormal strain on mission hospitals have brought an acute need for almost every hospital necessity. Much the same report comes from Dr. John Roberts of St. Andrew's Hospital, Wusih, and from Dr. Harry B. Taylor of St. James' Hospital, Anking. They are trying to care for thousands of patients while there is a scarcity of ether, suture material, surgeon's gloves, cotton gauze, adhesive, surgical needles, x-ray films, hypo syringes and needles, all the sulphonamide medicines, and—always—cod-liver oil.





Magnificent view of Catalina Mountains through Altar Window.

The Catalinas rise to a height of 9,800 feet in this section.

'Million Dollar' Mountain Window



(Right) Front view of St. Philip's-in-the-Hills, with mountains in background; (above) in the patio of the Tucson church.

CHURCHES in other sections may lay claim to "million dollar" windows, looking out upon mountain ranges but St. Philip's-in-the-Hills, Tucson, Arizona, has such a window, too. Twelve feet wide, the window looks out upon the beautiful Catalina Mountains as shown in the photograph above. The church is built in the style of early Spanish missions, of adobe brick, stuccoed. The bricks were made on the site and other materials such as tile, wood, and stained glass were imported from Mexico. A children's church is done in brass and gold leaf. Two services are necessary to care for adult worshipers Sunday mornings. The Rev. George Ferguson is rector of St. Philip's.



(Above) Mexican primitives of the apostles comprise the windows. Wood for pews, stained glass and fixtures were imported from Mexico.





Captain Thomas puts heavy screen wire over chapel windows to protect them from rocks.

BISHOP ABBOTT of Lexington once wrote Church Army Headquarters: "Send me a man with a baseball in one hand and a Bible in the other." Such a combination is expected of workers in Church Army—a lay-workers' evangelistic organization often referred to as "the Salvation Army of the Episcopal Church."

The daily schedule of a Church Army missionary includes many things besides his religious duties. Take the work of Captain William Paddock, who is helping the isolated mountain folk living between Montgomery and Charleston, West Virginia. Young Paddock, a twenty-one-year-old high school graduate and Eagle Scout from Rochester, N. Y., has to be a Jack-of-all-Trades. Some days in addition to his evangelistic work he may help a man build his cabin and lend a hand to a tired mother laboring over a family washing. Or perhaps before leading a religious service he may give a cooking lesson to a young housewife. Such chores are just all in the day's work to Church Army evangelists.

Scattered throughout the country in mines and mountains, in city slums, among sheepraisers, fishermen, Indians, lumberman, squatters, share croppers, Negroes and migrants are forty-eight Church Army missionaries. They, like William Paddock, are devoting

their lives to ministering to under-privileged persons. This small group is serving in twenty-one dioceses and in thirty-seven different fields. Social work in their program is considered a proper part of evangelism.



Captain Jones gives a "lift" to one of his crippled Tennessee friends.

Centered chiefly in areas not otherwise represented by the Episcopal or by any other Church, they can be found in South Dakota, Minnesota, Indiana, Ohio, Michigan, West Virginia, North Carolina, Georgia, Florida, Rhode Island, Pennsylvania, Kansas, Missouri, New York, Tennessee, Kentucky, Alabama, the Philippine Islands and Liberia.

Hiking through the endless trails, meeting and making friends with the mountaineers, Captain Paddock finds it takes a lot of walking and a lot of "power on high" to help these people. There is a dearth of churches, the homes are scattered and proper house services require a week of his time and effort. For the most part he finds

these people have no denominational preference—any preacher or church will do. But they are almost unanimous in asking for Prayer and Bible reading.

The Church Army was founded in London in 1882 by Wilson Carlile, a young clergyman of the Church of England, who had reached the ministry after conversion from agnosticism. Because of his concern for the man who was down, Canon Carlile soon became known as "The Archbishop of the Gutter." After spending several years in business, he prepared for and was ordained a minister. Joining the staff of St. Mary Abbots, Kensington, a church with ten curates, young Carlile was placed in charge of a nearly empty chapel. Almost immediately he became impressed with the need for fresh methods of winning the non-churchgoer and the "outsider." To meet this need he organized Church Army in the slums of Westminster.

His aim was to win the outsider by using trained laymen and laywomen as witness bearers. However, in the early 80's the sound apostolic idea of using

An isolated West Virginia mountain family welcomes Captain Paddock who comes well-laden with Christmas presents.



re Church Army Fields

UNTAIN FOLK ARE AIDED BY LAY WORKERS

the laity to win the laity, was considered revolutionary. His efforts encountered strong opposition. But Canon Carlile kept on. During fifty-nine years he has trained more than 6,000 laymen and women. Today in his ninety-fifth year more than 1,300 missionaries of Church Army are serving in nearly every country where the British flag flies.

Several evangelistic agencies sprang up in the United States during the same period that Church Army was being organized in England. Most of these died out, however, and for more than thirty years Church Army was lost sight of in this country. Then in 1925, at the invitation of some of the Bishops of the Church in America, a team of twenty-five English Church Army captains came to the United States and gave a three months' demonstration of wayside evangelism.

Church Army in this country was organized in 1927, and an Advisory Board appointed. This consisted of five Bishops, two clergymen and two laymen, with Mr. Samuel Thorne as president. In 1928 the first class of

young men entered the Church Army Training Center which was then located in Providence, R. I.

Church Army evangelists try to be



Boy scouts hiking over mountain trails to Captain Pollendick's Sunday School on Barkis Ridge, W. Va.

Captain Kast distributes church literature to an Alabama farmer.



Captain Earl Estabrook, national director of Church Army, with headquarters in New York.

But Captain Thomas finds his work demands fortitude, too. In one of the weekly reports required of all field workers he writes: "My colored boys' club promises great things. Last Friday I put on the boxing gloves with some of them and took a few lessons. One of them is a Golden Gloves boxer. I took two good clips which gave me a headache, a swollen lip and a sore chin, but I think the boys have a feeling now that I am more or less human. After the 'lesson' I noticed a change in the atmosphere—they were much more friendly!"

George Graham, a Negro Church Army captain who holds an A.B. degree and was formerly a high school teacher, has been working among his people in Albany, Georgia, since 1937. He finds his time taken up with a variety of things—"reading and prayers with the sick and blind, playground and camp contacts, and helping give advice and aid to families with relatives in jail as well as to the mother of a runaway son."

To qualify for admittance into Church Army one should be missionary-minded, unmarried, between twenty and thirty years of age, and willing to live under a simple rule of life. The training, which costs the candidate practically nothing, covers two years. Courses are conducted by visiting

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alert to community needs. They assist in combating infantile paralysis and other diseases, arranging dental and medical clinics and changing crude methods of sanitation. Captain John Thomas, a twenty-two-year-old worker stationed in Evansville, Indiana, reports:

"A number of the houses are covered with tar paper and weather strips, run-down and dirty. There is no running water to these houses. On one corner of a square block there is one faucet of running water installed by the city. Everyone in that block has to come and carry his water home. We have a system now that furnishes a clean towel and soap to children for two cents per week. They may take a bath every day if they wish."



Friar Tuck
Carves a
Panel
of the
Crucifixion

"Friar Tuck" -

RECTOR OF CHICAGO PO

City. But the smell of printer's ink lured him to new fields. He resigned his post and went crusading to Chicago. After several months writing and orating against World War I, Rector Tucker joined the *Herald-Examiner* (now the *Herald-American*) and became a professional newspaperman. Today there is no problem of a clerical salary at St. Stephen's for its parson earns most of his living as copyreader, feature-writer and religion editor.

For more than twenty years Chicago newspaper readers have been treated to sage scraps of poetry appearing under the nom de plume "Friar Tuck." In light vein is this advice from one of his published volumes of verse:

"Be like the placid football,
It soars o'er strife and mire.
Each time it's downed, it gains a point;
Each kick but sends it higher!"

More rollicking is his "Chapel Wooing":

"Now maids and men, hark well to me,
Sing Aleluya—wellaway!
Full blest shall such a wooing be,
Sing hey, God loves a lover!
For they that meet in chapel cell,
Are wooed and won and wedded well;
Their lives ring sweet like chiming bell,
Forever and forever!"

Friar Tuck's prose sparkles as does his Honeymoon Hearth, inlaid with semi-precious stones.



EQUALLY AT home in pulpit or newspaper office is the Rev. Irwin St. John Tucker, widely known as "Friar Tuck." Rector for fourteen years of St. Stephen's—the "Poets' and Artists' Church"—in Chicago, lanky, beetle-browed Friar Tuck divides his time between discharging pastoral duties and writing snappy headlines for Hearst's daily *Chicago Herald-American*.

A native of Alabama, fifty-five-year-old Friar Tuck served for a short time after graduation from General Theological Seminary on the staff of St. Mark's-in-the-Bouwerie, New York

(Left) In the pulpit; (below, left) Busily writing headlines at the "Herald American"; (below) Chiselling the "Friendly Fountain."



Newspaper Man, Poet, Pulpiteer

D ARTISTS' CHURCH WRITES SERMONS AND HEADLINES

But much of the rector's poetry, such as this verse from "Sacrament," deals with more serious matters:

"Within! Within! Thy presence there
Shall never scorch nor leave me.
Tempests may fright the riven air,
Winds veer, and clouds deceive me.
But if Thy life, O God, I share,
Not death, nor hell, can grieve me!"

One day more than fifteen years ago a newspaper friend told Friar Tuck about St. Stephen's, an unknown ramshackle church in the northwest section of Chicago. For thirty years it had existed—a small wooden structure, hardly more than a shack, unnoted and slimly attended, kept alive only by a heroic layreader and a handful of worshippers who refused to quit. The challenge captured the preacher-journalist's imagination and he became pastor in 1926.

Believing that one of the many ways in which God reveals Himself is through Beauty, Rector Tucker proceeded to make of his church a living expression of the beautiful. The idea was spontaneous and self-spreading. In this congregation are no wealthy people. The mission committee is composed

of sturdy meat-cutters, milk-wagon drivers, machinists, sheet-metal workers, bookkeepers, engineers, salesmen. But the idea drew to their aid many willing hands and hearts.

Today through Rector Tucker's showmanship, stimulating sermons and acquaintances among Chicago's artists and writers, St. Stephen's has become "The Little Church at the End of the Road"—a mecca for sightseers. The old wooden frame has been completely encased in brick, studded with stones in honor of St. Stephen, first Christian martyr. The lot around it, once a dump heap, has become the Garden of Memory. It is filled with shrubs, flowers and trees dedicated to Longfellow, Whitman, Joyce Kilmer, Edison, Jane Addams, James Whitcomb Riley, and others. The latest, planted a year ago, is "Grandmothers' Tree"—in honor of all grandmothers everywhere.

The interior of the church is a blaze of color. Sculpture, paintings by famed artists, and poets' manuscripts (including some from Edwin Markham and Carrie Jacobs Bond) cover the walls. There are hundreds of woodblock prints, pen and ink sketches, woodcuts and watercolors. There are paintings of sunsets, of lakes, of trees and flowers,

and etchings of bees and dragon flies.

Among the church's oddities are a font made of a broomstick and a bread-bowl; a stained glass window of molten dust from precious stones; and a window offered to another church by Lotta Crabtree, famous stage star of a generation ago, but rejected because she was an actress. Latest of its unique features is Honeymoon Hearth—a great gray "jeweled fireplace" studded with semiprecious agate, onyx, rose quartz, stalactite and glittering crystals. These were brought back from honeymoon trips by couples married before this altar.

Dean Pardue Speaks August 10

The Very Rev. Austin Pardue, D.D., Dean of St. Paul's Cathedral of Buffalo, will broadcast in the Episcopal Church of the Air over the Columbia Broadcasting System from Station WGR, Buffalo, on Sunday, Aug. 10 at ten a.m. Eastern Daylight Saving Time. Fifty-seven stations covering every part of the country will carry the address.

Part of the wood carving that lines the interior walls of the Church of Poets and Artists in Chicago.

A New York church rejected this window in 1889 because the donor, famous Lotta Crabtree, was an actress. St. Stephen's is proud of it.





Little tots in St. John's Nursery School receive a well-balanced lunch five days a week. St. John's rector, the Rev. Thomas Ashworth, may be seen in the background with other workers.

Butte Children Play and Are Happy

BECAUSE OF COURAGE AND VISION OF ST. JOHN'S PARISH

MOTHERLESS Mary Blake and her brother Tom used to depend upon the neighbors to watch after them during the day while their father was at the factory. But now their shrill and happy voices mingle with those of thirty other small children who are cared for five days a week by a nursery school in Butte, Montana. Here they have

scheduled rest and play periods and receive a carefully balanced lunch. But had it not been for a parish with courage and social vision these youngsters would still be leading a haphazard existence.

Back in the early days of the depression most Americans were retrenching financially. But St. John's Church in Butte dared to take on increased mone-

tary burdens in order to help the sick and needy of that city. Today this church's foresight has been rewarded by an increase of more than five hundred communicants and the church is known far and wide as a haven for those in distress.

Many years ago the social service work throughout the east side of the town was carried on by an undenominational body called the East Side Neighborhood House. The House also held services in a vacant frame church known as St. Paul's, about a mile and a half from St. John's. The work of this group had been financed by the Presbyterian Board of Missions in New York and by local aid. But in 1932 this support came to an end for Butte citizens had begun to feel the pinch of hard times.

In the fall of that year the vestry of St. John's held a meeting to consider their financial condition. They met with the idea of slashing their budget. But after considering the desperate plight of the city's unemployed (at

St. John's boasts a fine boys' choir. Here it is seen, singing a favorite hymn lustily, during the recessional at Sunday service.



Seventh Japanese Elected Bishop

MAKOTO MAKITA ELECTION UNDER NEW RELIGIOUS LAWS

SUCCESSING the late Bishop John McKim, who was bishop for over forty years, and Bishop Charles S. Reifsnider, recently resigned in accordance with Japan's new regulations which withdraw foreigners from administrative positions, the Rev. Makoto Makita of Omori has been elected third bishop of the diocese of North Kwanto.

The bishop-elect, chosen at a recent diocesan synod, is fifty years old, a graduate of St. Paul's University and

the Central Theological College, both in Tokyo. Since his ordination to the priesthood in 1925 he has been in charge of the church at Omori, a town midway between Tokyo and Yokohama, on the shore of Tokyo Bay. Mr. Makita therefore comes from the diocese of South Tokyo, from which the English Bishop Samuel Heaslett has recently resigned.

North Kwanto includes the parishes and missions in the area just north of Tokyo city. The new bishop will have

some thirty clergy and 1,300 communicants, with 150 baptisms and something over 100 confirmations in a year.

The election has yet to be confirmed by the Japanese House of Bishops. Other dioceses from which English or American bishops have resigned will probably elect Japanese bishops in the near future. Mr. Makita will be the seventh Japanese since the first one, Dr. J. S. Motoda, was consecrated in 1923.

that time there were no government agencies to care for them) the vestry and the rector, the Rev. Thomas Ashworth, voted to reopen St. Paul's and develop a social service program there.

St. John's program, through its work at St. Paul's, has kept step with the needs of Butte. After the closing of Neighborhood House and before the establishment of the WPA, there was no organization to care for the East Side's poor and sick. St. Paul's met this need. To help these undernourished people it became the center for the distribution of milk. This was supplied by the Junior League and thousands of gallons were given out to destitute mothers and their hungry children.

As the program got under way it was noted that there was great need during the winter months of recreational ac-

tivities for young people. But there was no building available in this neighborhood. It was decided, therefore, to use the gymnasium in St. John's Parish House. Today groups of boys and girls, who otherwise would be on the streets, meet five days a week from October to April for basketball. Nearly 600 of them are given an hour and a half of healthful amusement each week. Play is carried on under a WPA supervisor who is on hand every day.

The work at St. Paul's is directed by Mrs. Thomas D. Walters, who carries on a YPF and Mothers' Guild. After the closing of Neighborhood House the undenominational Sunday School that they conducted was discontinued. But Mr. Ashworth and his committee soon opened a Church School at St. Paul's. Today this is supervised by Mr. Thomas Walters, a layreader,

who works in the mines. At present sixty-five children are enrolled.

St. John's latest venture is the nursery school which is housed at St. Paul's. This is an all-year-round WPA project. A supervisor, two assistants and a cook look after the wants of the thirty small children five days a week from nine in the morning to three in the afternoon.

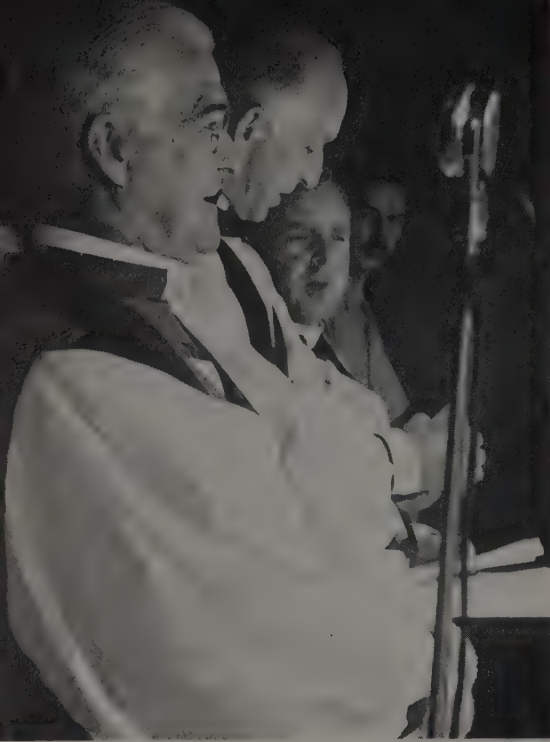
St. John's has earned the distinction of being the sort of place to which people can go in time of need. Butte achieves a good deal of notoriety. Occasionally the city that is "a mile high and a mile deep" captures the imagination of the journalist in search of adventure. He finds it in Butte. But the story of St. John's is the other side of the picture. It is the story of what several hundred Christians are doing for the love of their fellowmen.

Basketball is one of the main attractions at St. John's parish house gym.



A noon-hour view of Montana Street, Butte's main thoroughfare and business center. St. John's Church is located just one block away.





Bishop Stires during one of the impressive points in the Cathedral Day service attended by several thousand Long Island children. To the right of Bishop Stires is Bishop Larned.

Pop and Races Help M

THOUSANDS OF CHILDREN ATTEN

Photos for



Awarding of honors for outstanding work on the part of Church Schools is always the highlights of Cathedral Day. Above the Rev. Ernest A. Harding, chairman of the Diocesan Department of Religious Education, is shown giving one of the awards.

With banners flying, young people from all parts of the Island join in the long procession which marks the opening of Cathedral Day exercises. It is a day of worship and reverence as well as a day of fun and celebration.

The Cathedral of the Incarnation dominates the scene in Garden City. The location and beauty. The spacious grounds offer an ideal spot for the many picnics and other activities. In the background may be seen the apse of the cathedral.



Cathedral Day Success

ISLAND'S ANNUAL CHURCH RALLY

by Meigs Eidlitz

A gala event was Cathedral Day—as it always is—for several thousand Church school children of the Diocese of Long Island, held recently at the Cathedral of the Incarnation in Garden City. The event marks the close of the school year and the presentation of the Children's Offering to the Bishop.

From all parts of Long Island, buses streamed toward the Cathedral through the morning. They were filled with jolly children and bore huge signs giving the names of the churches they represented. An impressive service in front of the Cathedral, with Bishop Stires speaking, presentation of the offering, awarding of honors, athletic events, plenty of "eats" for the picnic lunch, and perfect weather—all contributed to make this year's Cathedral Day one of the happiest in years.

At the end of the day, sponsored by the Diocesan Department of Religious Education, the long line of buses took a throng of youngsters homeward, but already they look forward to next year's rally.

The Rev. Ernest A. Harding, rector, Messiah and Incarnation Church, Brooklyn, is chairman of the Diocesan Department of Religious Education; the Rev. George W. Parsons of Elmhurst, was chairman of arrangements for the day, and the Rev. Jonathan G. Sherman, Bellerose, in charge of music.

from the standpoint of
Cathedral Day crowds and
fest during the day's
Cathedral.

The pop stand was a popular place for the youngsters after the presentation service. Here a group of them may be seen waiting an opportunity to refresh themselves.



(Above) The end of a close race. (Below) Part of the huge crowd at Cathedral Day.



(Above, right) The children revel in the picnic lunch. (Below) A last look at the Cathedral before the buses start on the homeward trek, while smiling drivers look on. Cathedral Day has come to a close.





Two city boys learn the mysteries of drawing sap at Avon Old Farms School.



One of the picturesque buildings on the campus of Avon Old Farms School copied in the style of early English architecture. This unique Church school, founded in 1927, is located near Hartford, Conn.

Avon Old Farms Foster

UNIQUE CONNECTICUT SCHOOL STRESSES SE

It was time for the village meeting, and everyone in the Village of Old Farms had gathered for the occasion. Sitting together were a rising young farmer, a boy straight from the carpenter shop, and another whose mind kept going back to the week's experiments in poultry breeding. Near by were some older persons; they might have been teachers. It was a versatile crowd that gathered to elect officers, discuss the laws and talk over village finance. Everyone had a word to say or a vote to cast.

This village government, with its elected leaders, appointed officers, trials and open meetings, is part of the unusual educational system of Avon Old Farms, preparatory school for boys at Avon, Conn. Academic preparation for college, religious training, a broad program of recreation, and a system of useful service are all part of the plan.

About one hundred boys will be arriving at Avon in a few weeks for the fifteenth school year. Youthful as schools go, Avon Old Farms was opened in 1927 on a ridge overlooking the Farmington River near Hartford.

The founder, Mrs. John Wallace Riddle, laid the foundation for the Avon ideal at the same time that she designed the beautiful buildings. This ideal is "to provide a sound secondary education, preserving the best in the scholastic tradition which has been inherited from the great English schools by our New England schools, while considering and adopting new and significant educational policies."

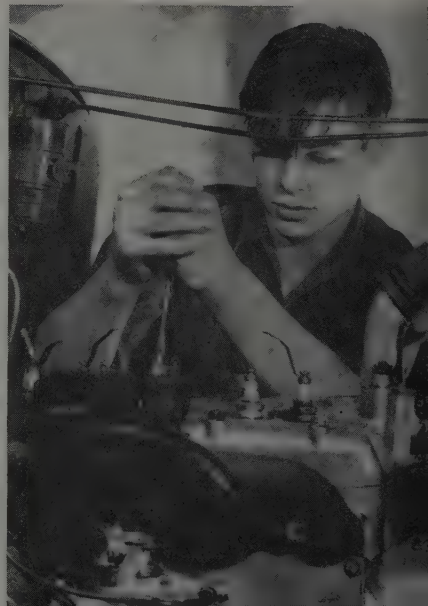
The school is early English in outward appearance, with ivy-covered stone buildings, picturesque arches framing views of the countryside, low-hanging eaves and vaulted roofs. New and significant, however, are the policies that are developing within that historic exterior.

Avon is organized and chartered as the Village of Old Farms, the name by which the region has been known for two centuries. It has its own post office, bank, and courts, its own laws and taxes. It is teaching the boys about citizenship and democracy by giving them first-hand experience in both.

Elected from the two upper forms twice a year are the members of the

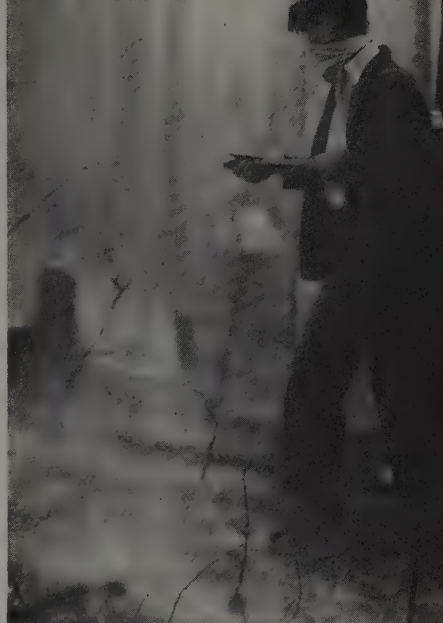
council: warden, vice-warden, treasurer, clerk, and commissioners of public welfare, safety, health, athletics, and grounds and games. Appointed by the council are the judges, attorneys, radio directors, breakage directors, and other officers. The council grants charters, floats bond issues, preserves

Repairing auto engine in school garage.





This student is evidently enjoying his chore of shearing wool from one of Avon Farm's herd of sheep which graze at will over the school's broad Connecticut acres.



An Avon Farms student equipped with chemical extinguisher fights a forest fire.

Citizenship Training Program

VERNMENT AND COMMUNITY SERVICE AMONG YOUTH

the peace, levies taxes, and deals with all everyday matters outside the academic realm.

Taxes are moderate—usually about 75 cents a term—but they have their purpose. Last year the village government furnished the material and labor for a needed sidewalk and built a dam

in a lake to provide a bird sanctuary.

The village meeting, two or three times a year, is an experience in democracy along the lines of New England township government. All residents—faculty members and their wives as well as students—vote to elect officers. Any boy may make remarks pertinent to the welfare or improvement of the school life, and even young second formers often speak up.

Breaches in the student code are tried in Summary Court and punished by sentences of shoveling snow, hauling wood, cutting grass, or forfeiting a week end.

Final court of appeal, if any is necessary, is the Rector of Avon Old Farms, in whom rests full administrative power and responsibility. The Rev. W. Brooke Stabler, a founder and the first president of the Church Society for College Work, has been rector of Avon since 1940. He is no newcomer to his field, for he formerly was in charge of the Church's work in the schools and colleges of New England and later was National Council secretary for college work.

Equally as unusual as the village

government is the system of community service. Under this plan every boy in the first four forms (grades 7 through 10) spends considerable time each week working for the common benefit of the village. At first he tries his hand at several things: forest, poultry run, stable, print shop, carpenter shop, garage, biology laboratory, and engine room. Then he settles down to concentrate on his chosen field. In addition he spends about a week working on the farm, where he learns to milk cows, tend sheep, husk corn, plant fields, and perform other chores. Older boys, though not required to do community service, often volunteer and are valuable as leaders.

Community service results in many benefits for the school. Boys in the biology laboratory operate a maple sugar business and conduct many useful experiments and projects. In the print shop one student printed and bound a volume of his own poems, while another designed a bookplate for the school's books. The boys do all the school printing, including the catalogue and the student newspaper.

(Continued on Page 34)



Mending skates in the school's co-op shop



The Wayside Fellowship Committee maps Trailer Cathedral course. Bishop Hobson (seated, center), Charles E. Ayers (standing, left), the Rev. John Sharp (second from left, front), Canon Symons (directly back of Bishop Hobson).



Here Church Army men are shown conducting an outdoor service with the Wayside Trailer Cathedral. Wherever the Cathedral goes, it always attracts large crowds and the response to its services is immediate.

Ohio Mining Camps Fertile Field

WAYSIDE TRAILER CATHEDRAL DRAWS LARGE CROWDS

WILLOW Grove had no Church services of any kind until an unusual venture in Christian unity brought an opportunity for worship to its door. This little mining camp in eastern Ohio, with its miners' homes clambering up the hillside, had no clergyman or Sunday school. Now, suddenly, it finds itself a center of Church work.

The venture that brought the change to Willow Grove is the Wayside Fellowship of the Episcopal and Presbyterian Churches, which has been working the same change in many mining communities of eastern and southern Ohio during the last two years. Again this summer the Fellowship leaders are on the road, traveling from camp to camp and holding services around St. Paul's Wayside Cathedral of the Diocese of Southern Ohio. The pilgrimage will last well into September, with about a week at each of fourteen places.

The Wayside Fellowship went into Willow Grove with the traveling Cathedral in the fall of 1940 to hold a few Sunday school sessions for the children. Thanks to the Rev. J. Miller Gold, pastor of the Coal Brook Presbyterian Church in nearby Neffs, there was soon a school bus to carry twenty or more children to Sunday school at Neffs every week. Then arrangements were made for regular Sunday night services at Willow Grove, and the mine owners turned a small house into a



Children's choir singing at outdoor service in Glen Robbins, Ohio.

chapel seating seventy-five persons.

When Mr. Gold and Charles E. Ayers, lay missionary of the Wayside Cathedral staff, went back to Willow Grove for a week of services last spring, the attendance rose to nearly 100.

The Wayside Fellowship was first proposed in the fall of 1939, when the Rev. John Sharpe, a Presbyterian minister working among the coal fields, came to see the Cathedral at Martin's Ferry, and told of the tremendous opportunity in the mining camps. The next summer the Fellowship visited eighteen mining camps, whose population averaged from 700 to 800. Some of these are not on the map. Few if

any had churches and none had regular services. Thirty-eight persons were baptized before that trip was over. Eight Sunday schools were established on a permanent basis, and regular Sunday evening services were started at seven camps. Ministers and laymen of different churches are taking the services now.

The plan followed by Fellowship leaders in each community involves house-to-house calling to interest the people, recreation for children in the afternoon, and services for adults in the evening. The goal in each community is a permanent Sunday school, study groups and regular services. Sometimes a choir is organized to sing for the open air services around the Wayside Cathedral. Cards printed with family prayers and children's prayers are given to those who attend.

In addition to Mr. Ayers and Dr. Sharpe, the men making the trip this summer include Capt. Albert Dalton of Church Army and David Woodward, a senior at Princeton Theological Seminary.

The Wayside Cathedral's activities are by no means limited to the Fellowship itinerary in summer. Surveys of communities such as the defense town of Charlestown, Ind., are regular occurrences. The Correspondence School lessons reach 1,500 children. Bibles, Prayer Books, and hundreds of pieces of clothing are distributed each year.

Summer Colony Church

BOYS HELP AT PILOT KNOB

WHEN a boy is big enough to set up the chairs for services, he is big enough to be a vestryman at Pilot Knob, on Lake George in northern New York.

With good fortune he may be a senior warden and count the congregation, or a junior warden to recount. As vergers he may have a 10-year-old's luck to ring the ship's bell that calls members of this summer colony to service. If he is too young for all these jobs he can still pass the tiny straw doll's hat, descendant of the original straw hat and the second hat ever passed at Pilot Knob in a half century.

Such is the organization behind the services at Pilot Knob, conducted by laymen in the living room of a cottage beside the lake. It is no new venture; these summer services have been going on for nearly fifty years.

Many years ago there were clergy at Pilot Knob occasionally, but there have been none in twenty years. Until about 1912 the services were Methodist. Since then the Episcopal Prayer Book has been used, but the hymnals, the one pew, and the members of the congregation represent several churches.

The services are mainly the work of the Richards family, who have been going to Pilot Knob for four genera-

Peter Durkee, vergers, (right) rings the old ship's bell. (Center, left to right): Marguerite Haven, organist, and Virginia Hunt, treasurer. Senior warden (bottom right) removes chairs after services. (Bottom) Vestryman Sherman Haven, Senior Warden Dick Richards, Junior Warden Geoffrey Davis relax from duties.

tions. The present leader is William L. Richards of New York City.

The congregation of thirty-five or forty children, young people and adults gather at the Richards cottage every Sunday when the old ship's bell sounds. The people come in slacks, shorts and other costumes, but they always come cleaned up.

The service is really planned for the children, and it includes a Bible story in modern language, a shortened form of Morning Prayer and a sermon in place of one lesson. There are obsolete Prayer Books from a church in Troy, N. Y., and Methodist Epworth League Hymnals handed down through the years.

The organist, who plays a 65-key piano once bought for a steamboat, is 16-year-old Marguerite Haven of Scotia, N. Y. The treasurer, who counts the money and gives it to her mother for safe keeping, is 17-year-old Virginia Hunt of Rutherford, N. J.

(Continued on Page 32)





Baseball is just one of the many games that help teach these boys team-play and good sportsmanship, as part of the program at St. Bernard's.

St. Bernard's Combine

NEW JERSEY SCHOOL'S SELF-HELP PL



WHEN "Doc" Brown found he must retire from active medical practice because of ill health, his first thought was of the fine education he and his wife had planned for their youngest son. Now it would have to be given up, for the doctor had saved very little while raising four children. But when he mentioned this fact to his rector the latter quickly replied: "Don't you know that your Church has a few schools whose aim it is to help boys of moderate means? I think I know just the place for your son."

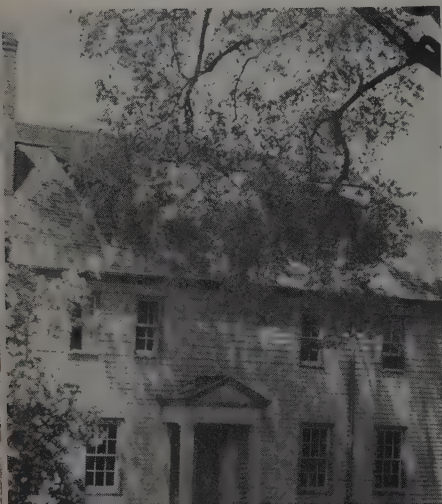
And so it happened that young Ted Brown came all the way from a small Ohio town to St. Bernard's School, a Church school, in Gladstone, New Jersey; forty-five miles from New York City, where he could by his own labor help pay for his education. Today nearly eighty boys from Maine to Mississippi are helping defray their expenses here by manual work. The annual cost per student is \$535, probably the lowest of any school in the eastern section of the country. But through St. Bernard's coöperative plan each boy can make from \$100 to \$200 of this.

While earning part of their living these students are learning many useful skills. Situated as it is on a farm of 165 acres in a valley of the Somerset

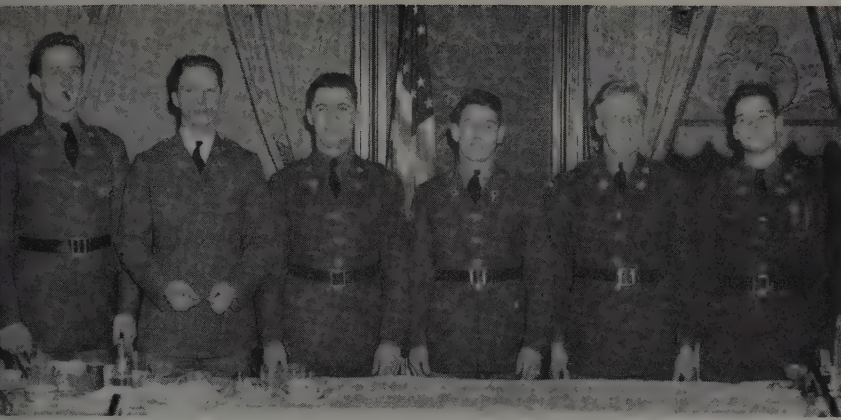
Hills, St. Bernard's offers thorough training in the newest farming methods. The boys milk the cows, churn the butter, feed the chickens and pigs and groom the horses. They set and wait on the tables and wash the dishes. They clean their rooms, work in the laundry and in the garden, and plant, dig and eat their own potatoes.

About half the food consumed by the staff and the student body including milk, butter, vegetables, beef, chickens, and eggs, is raised by the boys. Grain, hay and corn are also grown and fed to the school's herd of dairy cattle. Raising most of their own produce results in a reduction in the cost of purchased food per student to about \$2 a week.

Valuable industrial training is acquired in the printing and carpentry shops on the campus. In the printing plant the boys set in type and bind the "Spirit of Clairvaux," the student publication issued five times a year. Most of the school's printing is done here by the boys and enough is cleared by the printing office to pay the salary of a manager. That this is practical training is shown by the story of a former student who was a very poor speller. Placed in the printing shop he not only learned to spell, but secured a job as a proofreader and earned enough to enable him to enter college.



(Top) One of St. Bernard's Eagle Scouts prepares an outdoor supper. A teacher and a student (center) meet outside the classroom. The Old Homestead (left) where the school started in 1900 with five boys.



These six alumni are finding Army life no hardship after St. Bernard's thorough training. Now serving their country, they return to show interest in the school. Hooper's Photo.

Studies and Farm Chores

TEACHES NEW SKILLS AND REDUCES EXPENSES

Ordinary repairs on the buildings are made by the students under supervision of the handy man who is a former St. Bernard's boy.

St. Bernard's was founded forty-one years ago by the Rev. Thomas A. Conover, S.T.D. Years before Dr. Conover, who had received his early education at St. Paul's, Concord, and was a graduate of General Theological Seminary, had noticed two small boys sitting on the steps of a corner store in a little country village.

"What do you do for a living?" he asked them.

"Nuthin," was the reply.

"What would you like to do?"

"Dunno!" the boys said.

This experience with two average boys capable of becoming educated men but lacking the chance and incentive, deeply impressed Dr. Conover. He began to dream of founding a school where boys of moderate means and of all denominations might help support themselves while studying. In 1900 the opportunity came. A small group of men living in the Somerset Hills of New Jersey rented a farm of one hundred twenty-five acres with house and barns and told the young clergyman to "start in!"

He started—with four boarding and three day pupils. From this small

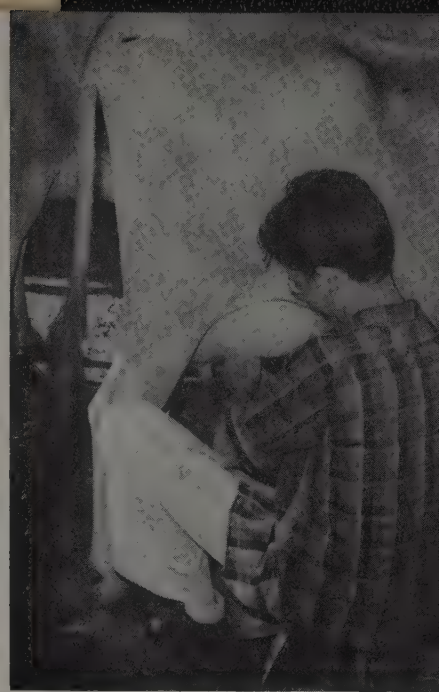
nucleus of seven students St. Bernard's enrollment has grown steadily until today it numbers seventy-eight boys who range in age from ten to twenty. A faculty of nine conducts a scholastic program including the sixth, seventh and eighth grades and four years of high school.

Although the pupils must spend a part of each day in some kind of manual labor, recreation and good times are not neglected. Both intramural and interscholastic schedules in football, basketball and tennis are played.

The chapel is the heart of the school, and religious instruction, including courses in Christian Nurture, Bible, Prayer Book, Ethics and Humanics, is given as a regular part of the curriculum. Morning Prayer, Litany, or an Office of Instruction begins each day, while Bible reading and group prayer ends the day. On Sundays the boys attend services either at St. Luke's in Gladstone or at St. Bernard's in Bernardsville, many of them singing in the choirs of these churches. Mr. H. D. Nicholls is headmaster.

Days spent at St. Bernard's give a boy a broad, thorough and complete education by teaching him to think with his head, to work with his hands, and to know the value of good Christian training.

(Top) Milking one of the cows belonging to school's large dairy herd. Students help pay their way (center) by keeping grounds trim and neat. (Right) St. Bernard's boys spend several hours weekly in the Printing Shop.





Mrs. George Crooks, aged friend of Birch Coulee Mission. (Photos, Geo. A. Barnes.)



Lunch for the school children, sometimes undernourished, is one of the mission's most practical services.

Birch Coulee Mission

OLD MINNESOTA MISSION FOR DAKOTA

2UEEN VICTORIA naturally had many pictures of Prince Albert around her but there was one she liked best, which she had in a silver frame on a table near her usual chair. The frame stood on a piece of lace which had been given to her by Bishop Whipple of Minnesota, and the lace was made by some of his Indians.

Years have passed since the early missionaries in that region sought to improve the condition of their Indian charges by teaching them to make lace, but the Church's care for them continues.

On a bluff overlooking the Minnesota River stands St. Cornelia's Mission, Birch Coulee. Fields of prairie grass lie near, with woods beyond where wild game can still be found, though the missionary, Mr. Wm. Osborne Hart, reported during a recent pheasant season that there seemed to be more hunters than birds.

"Dwellers by the Holy Lake" translates the Indian name of the Dakota band who have dwelt here since before the white man came. The mission with its hundred communicants is said to be

the oldest Episcopal Church mission to the Dakotas, and it well may be, for Bishop Whipple was consecrated in 1859 and work began at Birch Coulee in 1860.

Chief Goodthunder gave the bishop fifty acres of land. The bishop said that was too much; he needed just a little place. The chief replied, "I am not giving the land to you. I am giving it to God. And God He wants great big place." The chief's adopted son, Charles Goodthunder, is warden of the mission today.

Terrible events took place during the mission's earliest years when hostile Indians from a distance led a massacre but the Birch Coulee people not only remained friendly but saved many lives at the risk of their own. Mrs. Goodthunder seized the Bible from the church and buried it, sending word to Bishop Whipple that she had saved the "Great Spirit's Book"—she thought it was the only copy in existence.

Bishop Whipple used to make his visitations driving his old horse, Bashaw, who lived for thirty years. "I must be



Baptizing Indian baby, Bishop Keeler continues Church's oldest Dakota work.

a harder driver than the first bishop was," says Bishop Keeler today, "for unlike Bashaw, my Buicks last only two years."

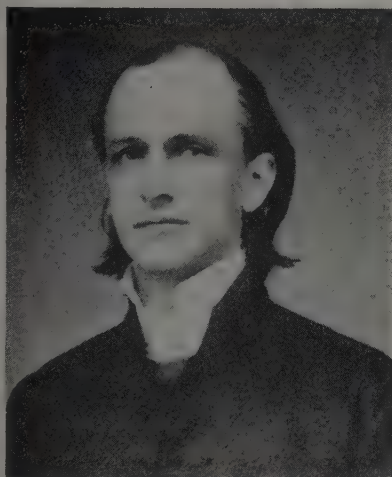
Modern times at the mission have done much to improve the lot of these people, Church and government work-



Music for its own sake and also for its use in the Church services is always popular with the children.

Active for Eighty Years

DIANS HAS PROGRAM FOR TODAY



Bishop Whipple of Minnesota at the time when Birch Coulee Mission was started.

ing together. The government runs the school. Bad housing conditions and unemployment have been sources of distress. Through the WPA several new homes have been built and more have been repaired, using Indian labor. Young men of the CCC have fought

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grasshoppers, dug wells, built fences, planted apple trees. Mr. Hart keeps after his people continually to help themselves, to care for their trees, repair their property and see that the mission grounds are in order. Shops where Indians could make suitable things for sale would be a help, and Mr. Hart is trying to start something of this sort.

When the WPA finished the much needed community house and leveled off an athletic field for the sports which do so much to maintain the health and morale of young Indians, Bishop Keeler, in scarlet robes which had been worn by Bishop Whipple, dedicated the new property. Bishop Keeler was adopted into the tribe at that time, with the name of Pahim-has-kas-ka, Chief Long Hair.

The Indians explained the name by what seemed to them good logic that Bishop Whipple, whom they loved, had long hair, and Bishop Keeler came to them in Bishop Whipple's place; therefore Bishop Keeler should have the same name, hair or no.



George Crooks can still hunt with his bow and arrow.

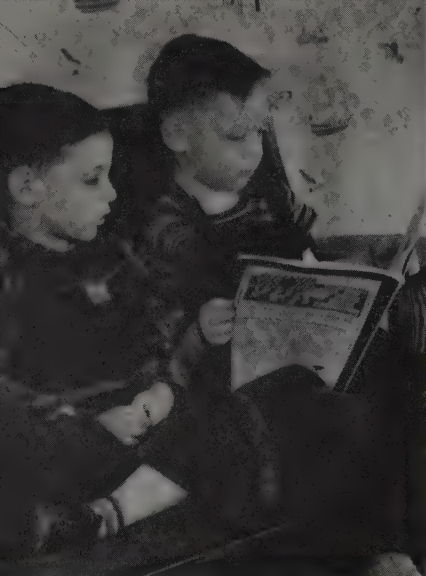
U.T.O. Grows

Money received by the Treasurer of the National Council for the United Thank Offering is \$17,245.36 more this year than in the corresponding period of the previous triennium. The Treasurer announces that the amount received to June 1, 1941 was \$42,566.17, as against \$25,320.81 in the corresponding period of 1938.

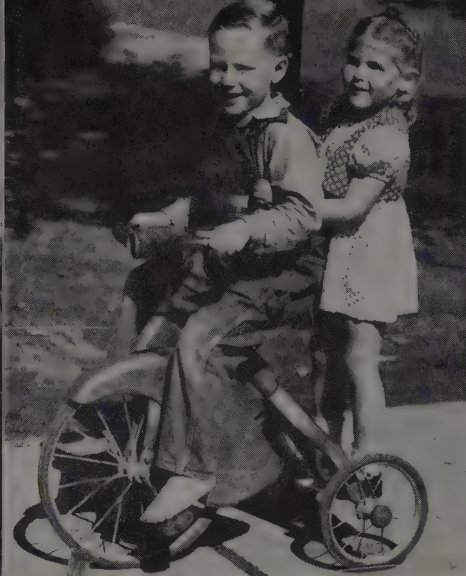
Miss Edna B. Beardsley, secretary in charge of the offering, believes that this favorable report "is possible simply because more individuals and more small groups have been reached."

In Air Raid Shelters

Air raid shelter evangelism, or "tube evangelism," is a new development in English religious life. Prayer services, conducted by the clergy in an informal and impromptu fashion, are now held as a matter of course for the crowds seeking shelter in the tunnels of London's underground railway system. Recently fifty "tube clergymen" met to make plans to develop groups of laymen and women to assist with song services and prayer periods, and to distribute literature.



Abbott House has many homey corners where youngsters spend a quiet hour.



These youngsters are finding happiness in play and learning to get along with other children.



In daily games the children forget the feel of the broken homes they have left behind.

Abbott House Rebuilds Tots' Lives

SOUTH DAKOTA CHILDREN'S AID SOCIETY HELPS THOUSANDS

EIGHT-YEAR-OLD Sara Jane brushed her hair back from her face and tugged at her new blue dress to make sure it was straight. "Oh, I hope they will like me," she sighed wistfully. Never before had Sara Jane wished so desperately to be pretty. After all, this was just about the most important day in her life, for Sara had been adopted, and soon her new parents would arrive to take her away from Abbott House.

Nearly a year ago Sara Jane's father and mother were killed in an auto accident. Left alone in the world, the child was turned over to the South Dakota Children's Aid Society which immediately placed her in the Abbott House in Mitchell. This large rambling house is maintained by the Society as a home for children whose homes have been broken by divorce, death or some tragedy. Here youngsters ranging in age from three to fifteen live from three to nine months. The length of their stay depends upon how long they have been deprived of a normal home environment and upon their ability to adjust to a new life.

The acute distress of nine drought years in South Dakota, followed by a long farm depression, has fallen like a

pal across the lives of thousands of this state's children. A survey made by the South Dakota State College in 1938 revealed nearly 13,000 children living in homes where one parent was either dead or permanently absent. In addition, thousands of other homes are totally unfit for moral or financial reasons. The Children's Aid, the first society of its kind in South Dakota, aims to attack directly the problem of forlorn homes.

Abbott House in Mitchell, S. D., is a large roomy dwelling with a homelike atmosphere.



From every part of the state children of all ages from infancy to adolescence are sent to the Society. Most of them have not lived in happy homes. They have known insecurity, bewilderment and the shock of sudden disruption of their whole small world. Public relief can provide food and shelter, but the Children's Aid undertakes to preserve and improve the child's own home, to protect him from neglect, to find foster homes and to advance the physical and moral conditions of the children in the community.

This useful piece of social work, which is supported by contributions from interested individuals and organizations, was inspired by the Rev. John O. Patterson of St. Mary's Church, Mitchell, S. D. Bishop Roberts of South Dakota is a member of the Society's executive board. Its director, the Rev. J. A. Seabrook, is a trained and experienced social worker.

Good news for the Episcopal Church of Haiti is the arrival of the new French Prayer Book. All the missions have been suffering for lack of it. The new book is about 5 x 7, in good clear type. The Prayer for the President mentions the President of Haiti, and observance of the Haitian Independence Day, January 1, is provided for.



Bishop Reifsnider

Bishop Reifsnider Honored

The title of Honorary Chancellor of St. Paul's University, Tokyo, has been conferred upon the Rt. Rev. Dr. Charles S. Reifsnider by the directors of the University. He has been head of St. Paul's since 1912, when he succeeded Bishop Henry St. George Tucker in that office. Like other foreigners in Japan he is now withdrawing from all administrative positions.

At the recent ceremony when the title was conferred, the new Japanese president of the university, Dr. Ikuzo Toyama, and American Ambassador Joseph C. Grew, spoke of Bishop Reifsnider's work for education in Japan.

St. Paul's is more often known in Japan by its Japanese name, Rikkyo Daigakko, which may be translated Great School of the Religion of Light.

The Japanese imperial government recently bestowed upon Bishop Reifsnider its Order of the Sacred Treasure, Third Class, in recognition of his work for education. The Fourth Class of this Order was awarded the Bishop in 1928.

With the purpose of furthering understanding between Christians in America and other lands a series of religious broadcasts has been launched by the newly formed International Religious Broadcasting Committee. Operating through the shortwave facilities of the National Broadcasting Company, the broadcasts are intended to voice the common determination of Christians everywhere to bring about a world order of justice and peace through coöperation of nations. Among the leading Churchmen to speak is the Presiding Bishop, Henry St. George Tucker.

An East Indian, a Chinese and two Africans, all Churchmen, were among the hospital patients ministered to on one recent morning by the Rev. W. L. Kissack, British chaplain in Georgetown, British Guiana. This South American country, the only British territory on the continent, draws a medley of races to its shores, and samples of all of them, from the city of Georgetown or from the country districts or from the bush, as the mining territory is called, find their way to the big Public Hospital. Even Indians come, from the rivers far inland.

Expand Windham House Course

Steps toward the establishment of a two-year course of study for women graduate students preparing for Church work have been taken by the Advisory Committee on Windham House, Church training center, New York.

The plan provides for a Windham House Diploma, granted upon completion of three divisions of work, these to be: work for advanced academic degrees; completion of special courses for those preparing for work in the Church; and a term of supervised field work. Additional courses will be given at Windham House, and work now being done in nearby parishes will be extended.

Missionary societies of several Church schools recently have sent contributions totaling \$379 for missions both at home and abroad. Among these are: Virginia Theological Seminary; St. Christopher's School, Richmond, Va.; Cathedral School of St. Mary's, Garden City, L. I.; Hannah More Academy, Reisterstown, Md.

Episcopal students at North Georgia College in Dahlonega, Ga., are not discouraged by the fact that there is no church in their county. They hold services for themselves with one of their number acting as layreader. Once a month the Rev. Edwin H. Harrison of Grace Church, Gainesville, in the adjoining county, visits the college and celebrates Holy Communion for them.

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Edward G. Longid (left) and Albert Maserre, young Filipinos recently ordained.

Ordain Filipino Tribesmen

The first two young tribesmen in the Philippine Islands have been ordained to the priesthood. They are Edward Gaudan Longid and Albert Maserre. Their ordination marks a really notable step in the history of the Philippine Mission and the beginning of a native Church.

They were ordained deacons in 1939 but they have been in training for ten years. They have carried heavy responsibilities in the big missions serving their Igorot people in the mountain province where the pagan religion of fear is still powerful. Both have more than once been offered good positions in government schools but refused to be lured away. One or more men from each of seven tribes are now in training.

At the same time, the Rev. Raymond E. Abbott was ordained, the first man sent out to the Philippines by the Missionary Society of General Theological Seminary, New York.

Class Builds Church

A junior class of the Church school of St. Stephen's, Steubenville, Ohio, recently constructed a model church, learning the meaning of the various parts as they worked. The church is about two feet high and four to four and a half feet long. A carpet covers the entire floor and a beautiful white altar cloth, antependia, and book mark for the miniature Bible on the lectern are all carefully placed. Flowers are held in miniature vases and the baptismal font stands near the door of the church. A picture of the Madonna and Child appearing in the stained glass window behind the altar is made from a Christmas card, oiled to let through the light. Other stained glass windows throughout the church, including the rose window over the door, are made from similar oiled paper.

The children of this class have helped secure twenty-four subscriptions to FORTH. Each Sunday a member of the Church school gives a summary of at least one article that has appeared in the last issue of the magazine. Thus the children are kept informed of the Church's work as a whole.

Vacationists' Paradise

Three centers operated by the Sisters of St. Mary are open this summer to paying guests. Located in spots of great natural beauty, all offer ideal vacationing facilities.

Kemper Hall, Kenosha, Wis., and DeKoven Foundation, Racine, Wis., are both located on the shores of Lake Michigan.

St. Raphael's House, situated in the heart of the Rocky Mountains at Evergreen, Colo., has for several years attracted visitors from a wide territory. As high as fifteen states have been represented at St. Raphael's in a season.

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Cyril S. Piggott, colored British West Indian, was ordained deacon recently in Havana by Bishop Blankingship. He is the first British West Indian to be ordained in Cuba. He had been a lay reader and catechist for twenty years. He is stationed at San Manuel, ministering to 4,000 British West Indians.

Brotherhood Convention, August 26-31

The forty-seventh National Convention of the Brotherhood of St. Andrew will be held at Braddock Heights, Maryland, just a few miles from historic Frederick, from Aug. 26 to 31. No restriction is being placed on the number who may come from any one chapter to take advantage of the classes, meetings and recreational activities.

Special classes will be conducted by both clergymen and laymen who have had actual experience in Brotherhood work. Subjects to be discussed will include prayer, personal work, chapter work, lay reading and conduct of missions. Particular emphasis will be placed upon the function of the Brotherhood chapter in the Forward in Service campaign now in progress in the Church.

High up on the eastern slope of the

Appalachian Mountains, in the heart of Maryland, the location chosen for the Convention is very central for Brotherhood men living on the Atlantic seaboard and also is within easy reach from the South and the Middle West. Swimming, tennis, ping-pong and golf are among the sports that may be enjoyed.

A Corporate Communion on Sunday morning, Aug. 31, will climax the Convention, while a great public service at 11 o'clock is planned. Among those who will attend are Bishops Helfenstein of Maryland, Lawrence of Western Massachusetts, Wyatt-Brown of Harrisburg, and Ward of Erie.

Camp Seisen Ryo, Brotherhood of St. Andrew conference center in Japan, is having a busy season, in spite of the war, according to Prof. Paul Rusch. At least 800 young people will attend the eight camp sessions.

Fifty-Three Years in Blue Ridge

(Continued from Page 9)

counties. Twelve clergy and thirty-five layworkers minister to approximately 1,200 confirmed persons and many others. Among the most noteworthy projects are the Blue Ridge Industrial School, established primarily for the youth of the mountain sections, and St. Anne's Preventorium. St. Anne's, located twenty-four miles northwest of Charlottesville, cares for undernourished mountain children, especially those threatened with tuberculosis. A few of the many other missions include Cabbage Hollow, Neve Hall, St. Andrew's, Cecil Memorial, Holy Cross, Rocky Bar, and Snicker's Gap.

In 1926, after thirty-eight years of service among these people, Archdeacon Neve turned over the active management of the work to Archdeacon W. Roy Mason, D.D., who began his mountain work in 1907 as rector of the Mission Home District. Six years previously Archdeacon Neve had founded the Order of the Thousandfold, an order open to all who are willing to pray each day to be made a thousandfold more useful.

Archdeacon Neve recently celebrated the sixtieth anniversary of his ordination and the fifty-third of his coming to Virginia from England. The Rev.

Dewey Loving of Shepherdstown, W. Va., recalling how he first heard Dr. Neve preach in St. John the Baptist Mission when he was a boy only nine years old, described Archdeacon Neve as a "tall, unusual man with a British way of speaking." "But it was what Dr. Neve was, not what he said that impressed me. I never saw him angry nor heard him speak sharply to anyone. He was always the same—quiet and kind and faithful. Here is a man who saw a vision of the gospel carried into the remote sections of the Virginia mountains and possessed the capacity of turning that vision into a reality."

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Board and Tuition, \$270

Write GEORGE F. WIRSE, Supt.

New U.T.O. Building Being Erected

The Rev. Canon A. H. Beer is watching literally every hour and every foot of work on the new church building provided by the United Thank Offering for his mission at San Pedro de Macoris on the south shore of the Dominican Republic.

His constant scrutiny of every cost has probably saved enough out of the original estimate to build a simple school house which he desperately needs for his parish school. It has been using a rented movie hall which has now been sold. If the money is not enough for both, the church will also be used for the school.

As more than one church in the Dominican Republic has been destroyed by hurricane, Canon Beer is building this one of reinforced concrete solidly anchored to the ground. Because it is a native wood, mahogany is used for pulpit and pews, made locally. West Indian laborers on the surrounding sugar plantations are the people among whom Canon Beer works. The short cane-cutting season means much unemployment and poverty among them.

St. James' Parish in Alexandria, Louisiana, of which the Rev. J. Hodge Alves is rector, is among the many parishes throughout the country making plans to care for young men now in Army camps. Within a fifty-mile radius of Alexandria there have been built, or are being built, four camps whose total military population will probably reach 100,000. Some of these men attend services at St. James; many are invited into Church homes for Sunday dinner. The Woman's Auxiliary holds Open House each Sunday afternoon, at which time refreshments, group singing and conversation seem to be the favorite pastimes. More than 100 soldiers attend these gatherings each Sunday.

Dr. Case to Cambridge

Miss Adelaide T. Case, Ph.D., Litt.D., professor of education at Teachers College, Columbia University, has accepted an appointment as professor of religious education in the Episcopal Theological School, Cambridge, Massachusetts, and will assume her new post in September. Dr. Case, who is widely recognized as a leader in the field of religious education, will be one of the few women ever to serve on the faculty of an Episcopal theological school.

Summer Colony Church

(Continued from page 23)

Dick Richards, 15, of New York City, fourth generation of his family to attend the summer services, is senior warden, and Geoffrey Davis, 15, of Katonah, N. Y., is junior warden. Peter Durkee of Tarrytown, 10-year-old bell-ringer, is in charge of taking the offering, but he sometimes lets the tiny children do it.

The average attendance at these unique summer services has grown from ten to forty in a few years. Forty persons mean a full house, but forty-five crowded into the room for a record-breaking service last summer.

Never a cent of the offering is spent on the services. All the money goes to some fresh air fund or a camp for boys and girls. Today the money is given to Camp George Daly, the boys' camp conducted by The New York *Herald-Tribune*. Pilot Knob people have a special interest in this camp, for Mr. Daly was a brother of Miss Alice Daly of Staten Island, N. Y., who conducted

services for some time when there were no men at the colony. Contributions in the last few years have jumped from \$16 to \$100 or more a year. The total for the last ten years is more than \$600.

Pilot Knob worshipers do not worry much about furnishings. Aside from the century-old pew from a Hudson Falls church, there is no church furniture. The chairs come from all directions. The prayer desk is an old plush organ bench. The plush is still in good shape, and that is what counts.

There are two churches three miles across the lake and another fifteen miles away by land, but the Pilot Knob churchgoers are more likely than not to be found in the Richards living room. As Sparky Bontecou, a well-known little fisherman from Albany, said when he was asked about the service, "We worked a while and then we heard a story."

Some Recent Books

A Testament of Devotion by Thomas R. Kelly with a biographical memoir by Douglas V. Steer (N. Y. Harpers, \$1). There are five essays; the last of which "The Simplification of Life" closes with these words: "God is at work in the world. It is not we alone who are at work in the world, frantically finishing a work to be offered to God. Life from the Center is a life of unhurried peace and power. It is simple. . . . It is triumphant. It is radiant. . . . It takes no time but it occupies all our time. And it makes our life programs new and overcoming. We need not get frantic. He is at the helm. And when our little day is done we lie down quietly in peace, for all is well."

Dorothy E. Sayers courageously faces the ugly disaster of war in her book *Begin Here* (N. Y. Harcourt Brace, \$2) and triumphantly declares "This is not the end but the beginning." If one civilization is ending another is beginning, and it is for us to decide of what nature it shall be. "There are only two ways to move the world," she says, "the way of the Gospel and the way of the Law, and if we will not have the one we must submit

to the other." She calls her book "a statement of faith." It answers many questions we are all asking these days.

The Religions of Democracy by Louis Finkelstein, J. Elliot Ross and William Adams Brown (N. Y. Devin-Adair, \$2) presents in outline form three great faiths: Judaism, Catholicism and Protestantism—Dedicated to the brotherhood of all men, it expresses our common belief in God, rooted in the one Judeo-Christian tradition and urges loyalty to one's own household of faith, knowing well that the United States of America can build a permanent and prosperous political, economic and social structure only if Religion is the foundation.

At Church school commencements pupils with perfect attendance records for the year are usually rewarded by gifts of books or other suitable presents. The teachers, however, seldom receive adequate recognition. St. Paul's Memorial Church in Detroit, of which the Rev. James G. Widdefield is rector, presented each of its Church school teachers with a year's subscription to *FORTH*.

Highways and Byways Are Church Army Fields

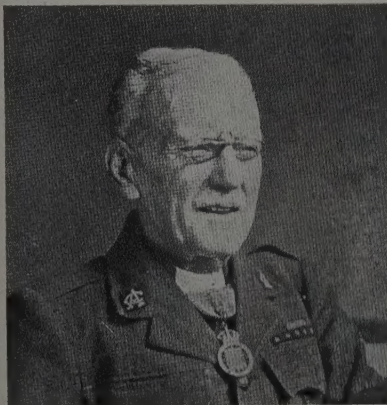
(Continued from Page 13)

clergymen and include Church History, the Old and New Testaments, Preparation of Addresses, and the Prayer Book. From October to June the students live in the fifty-two room National Headquarters and Training Center in New York City, but during the summer they participate in field missionary work under the direction of a senior Church Army worker. Upon graduation they are commissioned as

"Captains" and "Mission Sisters" by the Presiding Bishop. Salaries are modest. Captains start at \$21 a month (in addition to their room and board) and are kept at this figure for at least a year, which is considered their trial period.

The work accomplished by Church Army workers is taking the Gospel to remote areas heretofore largely without religion. During 1940 these missionaries labored nearly 100,000 hours holding more than 7,000 religious services. These were attended by 100,000 adults and 90,000 young persons.

Canon Wilson Carlile, founder of Church Army.



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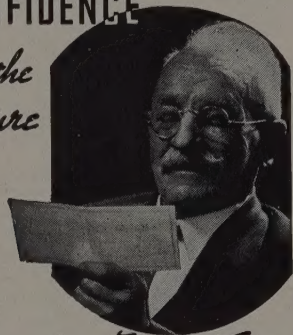
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RARITIES



This unique altar cloth was made from the hide of a white moose and embroidered with beads by the Indian women of Fort Yukon, Alaska. It is used as the altar piece in St. Andrew's Mission, one of the largest and most important of the Alaskan missions. Located just above the Arctic Circle in Fort Yukon, the oldest English-speaking settlement in Alaska and the largest community on the American Yukon today, St. Andrew's serves the town's 25 or 30 white persons and its more than 300 Indians. It was the first mission of the Anglican Church in this field.

A parish house altar made by young people of St. George's Church, Arlington, has just been dedicated. The designer was Benedict J. Genua, and builder George S. MacDonald. The idea originated with the rector, the Rev. Henry Justus Miller. Unique feature of the altar is its embellishment with 39 plaques each drawn by a different member of the Young People's Service League.

Old Avon Farms

(Continued from Page 21)

The 3,000-acre campus is a good setting not only for the usual academic and athletic pursuits but for unusual recreation. There is good duck, pheasant and quail shooting on the grounds. The streams are full of trout, and the students learn from an expert the art of casting. All the organized athletics are available, primarily on an intramural basis.

Academically Avon encourages students to go beyond the minimum requirements for college entrance. The students are not held rigidly to a form

Tuttle School Closed
Closing of the Bishop Tuttle Training School at Raleigh, N. C., is announced by the Presiding Bishop on recommendation of the advisory committee which has directed the school. This Church training center for Negro girls has had over sixty graduates since it was started by the Woman's Auxiliary in 1925. The closing is temporary pending a study to determine the best type of training needed. There has been no change, he says, in the intention of the National Council or of the Woman's Auxiliary to train Negro girls for leadership among their own people.

As a definite objective of *Forward in Service*, the Diocese of Alabama has determined that 1,000 persons shall be brought to Confirmation between Whitsunday 1941 and Whitsunday 1942. Says Bishop Charles C. J. Carpenter, "With earnest effort and with eager help on the part of the laity this can be accomplished."

National Council appropriations supported wholly or in part, 479 missionaries in the domestic field, during the past year, as shown by a statement just issued by the Department of Domestic Missions. These workers are 13 bishops; 293 other clergy; 7 college chaplains; 64 laymen, including Church Army evangelists, catechists, teachers and helpers in the American Indian field; 81 United Thank Offering missionaries; 8 United Thank Offering college workers; and 13 women not United Thank Offering workers.

The Rev. Donald Henning is rector of Shattuck School, Faribault, Minn. His name was omitted from the 1941 school directory which appeared in the June issue of FORTH.

classification. That is, if a boy fails in one subject while doing well in others, he is not required to repeat the entire year's courses. Every boy is under the guidance of a master, who as his tutor has an over-all view of the student's work, his personality, his needs and ambitions.

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Contents for June, 1941

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By Frank Dean Gifford

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copies of the Summer Edition of *FORWARD — DAY BY DAY* have already been sold. This is the largest paid circulation of the Summer issue of this handy pocket-size booklet of daily inspirational readings.

The phenomenal increase in distribution of the Summer issue attests to the fact that the whole Church has caught the vision of the Presiding Bishop's challenge — *Forward in Service* — and is moving swiftly to answer it.

It is still not too late to order your copies of the double Summer issue. Order from The Forward Movement, Sharon, Pa. 4½¢ per copy.

Prayer - Worship - Work — these are the keynotes of the *Forward in Service* program for this Fall. The Presiding Bishop recommends that a planning group be set up in every parish to carry out these objectives. *The Parish in Action*, available Sept. 1, describes the program in detail and offers many suggestions for executing it. Your Rector will shortly receive a copy from the Presiding Bishop. Copies may be ordered from *Forward in Service*, 281 Fourth Avenue, New York, at 25¢ per copy.

Leaflets and guides valuable in parochial and organizational work will be available from the Forward Movement and *Forward in Service* in September. Ask your Rector about these or write direct to The Forward Movement, Sharon, Pa., or *Forward in Service*, 281 Fourth Avenue, New York, for a catalog.

